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BOSTON, JUNE 19, 1846.

## MISSION TO ENGLAND.

At a meeting of the Executive Committee of the American Anti-Slavery Society, held in Boston on Thursday, June 11th, 1846, the following preamble and resolutions, respecting the contemplated mission of Mr. GARRISON to England, were unanimously adopted:

Whereas, a communication has been received from the Glasgow Emancipation Society, on behalf of the abolitionists of Scotland, earnestly inviting our honored friend, WILLIAM LLOYD GARRISON, to visit that country on an anti-slavery mission; and whereas, the great body of American abolitionists, assembled in the New-England Convention in Faneuil Hall, have concurred in opinion with our beloved Scotch and English friends, that such a mission would be, at this crisis, a most effectual instrumentality in the prosecution of the cause; therefore,

Resolved, That it is, in our judgment, highly advisable and desirable that Mr. GARRISON should accept the invitation; and that he be, and is hereby constituted the representative of the American Anti-Slavery Society, for the fulfilment of the mission.

Resolved, That a special subscription be opened by the Treasurer of the Society, FRANCIS JACKSON, SON, for the furtherance of the mission.

FRANCIS JACKSON,  
WENDELL PHILLIPS,  
EDMUND QUINCY,  
MARIA W. CHAPMAN,  
JAMES RUSSELL LOWELL,  
ANNE WARREN WESTON,  
ELIZA LEE FOLLEN,  
C. LENOX REMOND,  
SYDNEY HOWARD GAY,  
Executive Committee.

Friends of the cause disposed to contribute to the above fund, will please address FRANCIS JACKSON, Treasurer of the American A. S. Society, Boston, post office.

An immediate notice of this is urgently requested, as Mr. GARRISON's final decision will depend very much on the degree of interest felt by the friends, in the matter.

FRANCIS JACKSON.

Boston, June 12, 1846.

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Friends of the cause disposed to contribute to the above fund, will please address FRANCIS JACKSON, Treasurer of the American A. S. Society, Boston, post office.

An immediate notice of this is urgently requested, as Mr. GARRISON's final decision will depend very much on the degree of interest felt by the friends, in the matter.

FRANCIS JACKSON.

Boston, June 12, 1846.

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In copying the following article from the New-England Washingtonian, we give our readers the assurance, that we do not intend to occupy any portion of the Liberator with a controversy with its editor, beyond the present number. Its extraordinary character requires that its many false statements should be promptly met and refuted; and having completed the disagreeable task, we leave Mr. Coles either to make the corrections which are due to him, to us, and to his readers, or to continue his assaults and multiply his misrepresentations for the benefit of Mr. Clapp, as he may think proper.

HENRY CLAPP, JR. AND WM. LLOYD GARRISON.

The Liberator of the 5th inst. contains a long editorial article, over a column in length, especially devoted to Henry Clapp, Jr., who sailed from New-York for Liverpool on the 6th inst. Mr. Garrison attacks Mr. Clapp in the most unjustifiable and unchristian-like manner, calling him an 'unprincipled man,' a 'selfish adventurer,' a 'consummate hypocrite,' and many other like hard names! [1] Mr. Garrison first attacks Mr. Clapp for his retraction of the harsh epithets and unsparing censures which he had formerly heaped upon the Liberty party, and calls it the magnanimity of an 'unprincipled man.' Now it appears to us, that if Mr. Clapp had spoken in harsh terms of the Liberty party, and afterwards felt that he had done wrong, there was no better way for him to manifest his contrition than by making a public retraction! [2] Mr. Clapp pursued this course, and for so doing, Mr. Garrison calls him 'an unprincipled man.'

Mr. Garrison next says, that at an Anti-Slavery Convention held in Nantucket, 'on August, 1842, Mr. Clapp, then a resident of that town, in most bankrupt business, and we believe equally so in moral bankrupt business, as in his temporal, and after a speech from Stephen S. Foster, came forward in defense of the church and clergy, especially of Nantucket.'

'His vituperation,' says Mr. G., 'exceeded every thing we ever heard from the most infurated champions of pro-slavery. It was evidently his wish and intention to stir up a riot, and in this he succeeded to a fearful extent.' Now, it may be true that Mr. Clapp was a bankrupt in business, but Mr. Garrison knows that his moral character was good; else why prefix *better* in the above quotation? [3] We have known Mr. Clapp for some three or four years, and we have yet to learn that his moral reputation was ever inferior to Mr. Garrison's. Again: what would Mr. G. say, if we should denounce him and his friends as striving to stir up a riot at Faneuil Hall and the Melodeon, on anniversary week, and bring forward, in proof of our assertion, such marks as the following, which were actually uttered—

'Gov. Briggs is a murderer,' 'the Democrats are murderers,' 'the Whigs are murderers and perjurers,' 'I had rather ten Americans would be killed than one Mexican,' &c.—*P. Pillsbury.*

'Let the slave States and slaves go to the devil!'—*Wm. Lloyd Garrison.* [4]

'The men who voted for James K. Polk are the d—st set of villains on the face of the earth!'—*Pillsbury.* [5]

'We denounce Geo. N. Briggs as a perjured traitor, before whose foul infamy of Bunker Hill becomes respectable and decently.'—*Wendell Phillips.*

The above is only a small sprinkling of the spicy remarks made at the Anti-Slavery Convention; and yet we'll be bound that Mr. Clapp's remarks at Nantucket did not contain a tithe of the 'vituperation'

(1) Our charges were based on as strong evidence as we deemed sufficient to enable us to make up a sound judgment in any case. They were not made hasty, but were duly considered, and we believe were entirely deserved. There is nothing in this defense to rebut, but much to confirm them.

(2) If there be one thing more deserving of applause than another, it is when a man ingenuously confesses that he has done wrong, and manifests true contrition. But Mr. Clapp's whole course, since he has taken a position hostile to the Liberator and Standard, the American and Massachusetts A. S. Societies, all organized anti-slavery Conventions, &c. &c., demonstrates that his object, in retracting his charges against the Liberty party, was selfish, base, malicious—merely to get into the 'good graces' of those who he knew would applaud his apostasy, and aid him in his evil purpose. Under such circumstances, his confession was doubly detestable.

(3) We did not know any such thing. Personally, he had no acquaintance with Mr. Clapp, at the time alluded to. Possibly, we did him great injustice, in our allusion to his moral reputation, but not intentionally so. If any one, intimately acquainted with Mr. C's career, especially during his residence in New-Orleans, can truly say that we have cast an unjust imputation upon his character, we will acknowledge the error into which we were led by false impressions.

(4) This is a forgery. We made no such declaration.

(5) This, also, is language falsely attributed to Mr. Pillsbury. Is Mr. Clapp's ally utterly deficient in veracity?

(6) Some of these quotations are utter fictions; the others contain no 'vituperation,' but express the truth in the same spirit that Isaiah denounced the religious and political leaders of the people in his day. Does the editor of the Washingtonian mean to say, that this Mexican war is not a murderous one, and that George N. Briggs is not guilty of the charges alleged against him in the resolution offered by Mr. Phillips? Let him show his colors.

which is manifested in the above quotations. [6] If it was Mr. Clapp's fault that a riot took place in Nantucket, Mr. Garrison may thank his stars that such was not the effect of his remarks at Faneuil Hall on the evening of the 28th ult. [7] In fact, everything was ripe for a tumult; and it was only by the prudence and foresight of the Mayor and Aldermen [8] who refused to let Mr. G's Society have the use of the 'old cradle' on that evening, that a riot was prevented. [9] But Mr. Garrison acknowledges that Mr. Clapp tried to quell the riot in Nantucket, but his efforts were not effectual. If there had been a riot in Faneuil Hall, perhaps Mr. Garrison might have tried to quell it; but we think his efforts would have been as ineffectual as were Mr. Clapp's. [10]

Mr. Garrison goes on, and says that 'another convention was held in Nantucket, in a year from that time, at which Mr. Clapp came forward, and acknowledged that he had done wrong—asked pardon of S. S. Foster, who was present, and expressed his regret that we (W. L. Garrison) were not present, that he might make the same acknowledgment to us; and for this, Mr. Garrison calls Clapp a "deceitful man." [11] Mr. Garrison will never be called deceitful on that account; for he was never known to acknowledge anything yet. He is one of the immaculate kind.

Mr. G. next begins to ridicule Clapp for his aspiring to be a reformer, (of course, nobody but Mr. G. has a right to aspire to such an honor,) taunting him alternately with being a flatterer, a lawyer, a hypocrite, and then alludes to his (Clapp's) late incarceration in Salem jail, and says that the remark made in the Pioneer, viz., that the trial was a mock one, a ridiculous farce, and Vinal (the defendant) escaped very easily, of course, for he is a man of property and standing—had he been a poor fellow, he would have been sent to prison—were, upon the face of them, clearly libelous, and thinks that Clapp ought to be punished, and think himself well off that his punishment was not greater. [12] A most wise and impartial judge, truly art, that Mr. Wm. Lloyd Garrison! If a man is deserving of sixty days' imprisonment, for saying that a Judge is partial in his administration, how many days does that man deserve, who declares a Governor to be a perjuror, a traitor, and a murderer? Resolve us that question, will you good master Garrison? [13]

Mr. Garrison next says, that he put an article of Clapp's in the 'Refugee of Oppression,' which made the folly to 'white about it' in the New-England Convention, bravely taking advantage of our absence from the meeting. So, Mr. Garrison, don't think it fair to take advantage of a man's absence!

We have indicated that sentence, just to show you that Mr. Clapp is not the only man, who *bravely* takes advantage of another's absence. When you penmed your article against Mr. Clapp, you knew that he was going to Europe—you know just he would not see your paper until his arrival there, if he saw it at all! [14] and you knew that your paper would arrive in England by the steamer, a fortnight at least in advance of Mr. Clapp, who sailed in a packet ship. [15] The following

is the Chronotype of May 19th.

'On all hands, we hear Mr. Clapp's speech, before the New-England Anti-Slavery Convention, spoken with personal and bitter in his remarks toward the Convention, and received the applause of the pro-slavery portion of the audience, of course.'

The second is from Elizur Wright's paper, the Chronotype. Mr. Wright is well known as a firm, devoted and consistent anti-slavery man [16] who, although he may differ with Mr. Clapp in regard to the means of abolishing slavery, does not suffer his judgment to be warped by a simple difference of opinion.

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There is no use of raving. And when a great cause is to be plead before a selfish, thoughtless, many-skinned and many-faceted men, like many who could name in the N. E. Convention, we have no right to let the time be occupied by war-horses and addlepates, who, with their self-conceit, set all the rowdy population a-go, and then sweep the meeting into a row and farce. [18]

So much for two opinions of one speech. The public (20) have decided that the speech was just what Mr. Wright declares it to be, 'an able and manly effort.'

We regret, exceedingly, that we have been called to speak as we have done of Mr. Garrison. We respect him as a warm friend and well-wisher to the poor and helpless slave, and as such, we respect and admire him; but we are not blind to the fact, that he has little weaknesses, and that 'I will have my own way, right or wrong,' is the most prominent trait in his character. [21] We have noted his bias against Mr. Clapp, first, because it was unfeeling and uncalled for; and secondly, because Mr. Clapp is not here to defend himself. [22] We should regret, if Mr. Garrison, under the same circumstances, [23]

land in the steamer till June 16th, where it will probably arrive about the 1st of July. Mr. Clapp seems, sailed from New-York in a famous packet ship, June 6th, and will probably arrive in Liverpool at least a week before the steamer. We should pay attention to a paltry insinuation like this, we will not to illustrate the veracity of Mr. Clapp's editor.

(16) We regret, to forward Mr. Wright's sake, that he is, and hope he will wisely resolve to speak at an early day. The sneering allusion of Mr. Cole to Frederick Douglass and James N. Buffum is a true pro-slavery vein, and quite in accordance with the spirit of Mr. Henry Clapp, Jr.

(17) To bring forward Mr. Wright as a witness, is simply to endorse the course of one selected from the anti-slavery platform, by the testimony of another! Certainly, this is very cool. For seven years, Mr. Wright has been the active opponent of the American A. S. Society, which he often abandoned in 1840, in a manner dishonorable in the extreme. 'No marvel that he should puff Mr. Clapp.'

A fellow feeling makes us wondrous kind. We might regret with more severity, but we forfeit.

(18) This advice was, substantially, for the master to go home—to disband the anti-slavery organization—to cease calling things by their right names—&c. &c. 'The friends of the slave would do well to heed it,' says the Chronotype. So every southern slave-driver and northern twaddler would say.

(19) Well, this is funny, in one sense—though very cruel, in another. Here the N. E. Convention is censured, because it allowed time to be occupied by 'weak brethren,' &c.—i.e. i. granted too much freedom of discussion—and yet, in the very speech which the Chronotype eulogizes as 'a very able and manly effort,' Mr. Clapp sharply and severely objects to the Convention, with attempting to get up a riot. It illustrates the character of both, and shows that they are 'birds of a feather.' We only regret that an organ of the benevolent cause of Washingtonianism should be in such hands. We have no personal acquaintance with this editor; but the manner in which he represents the proceedings of the Convention, and the closing of the Hall against it, 'to prevent a riot,' clearly reveals him to be on the side of our enemies.

(20) This may be only stupidity on the part of Mr. John F. Coles; but it looks to us very much like a want of self-control, &c. &c.

We are not surprised that this champion of an impudent pretender should sanction this most unjustifiable act, and coolly charge the Convention with attempting to get up a riot. It illustrates the character of both, and shows that they are 'birds of a feather.'

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(21) Then it is a base and detestable trait of character; and yet Mr. Coles says he esteems, respects, and admires us, as the friend of the slave. If then his moral perception, no marvel that he sees nothing in the editor of the Pioneer to censure, but every thing to approve.

(22) But what has Mr. Coles had to say to the oft-repeated and severe accusations brought by Mr. Clapp against the Liberator and its editor, and against the American Anti-Slavery Society and its prominent friends? It is perfectly proper for any one to attack us; but the moment we venture to expose our honest convictions of the assailant, (after months of patient forbearance,) then it is a most undesirable and unchristian-like 'of course!' We understand you sir!

(23) We hope not. Your defense would do us incomparably more harm than good.

N. B. We would suggest to the editor of the Washingtonian, that his punctuation is culpably imperfect; as we have had to correct it in more than seventy instances, in this single article.

THEODORE PARKER.

It gives us great pleasure to learn, that the peaceful discourse against war in general, and the Mexican war in particular, delivered by Mr. Parker on Sunday, the 7th instant, which he was the subject of so much conversation and remark, will be repeated, at the special request of the friends of peace, in the Tremont Temple, on Wednesday evening next—when, we doubt not, a crowded assembly will be present. For a sketch of it, see our last page. Would that there were many more such faithful witnesses for God in this evil day!

A POSER.

The editor of the Norfolk County American, in reference to the Mexican war, asks—

'Why is Satan's name, do not the cowardly wretches—who have brought this war upon the country, and who are now hawking about patriots—to end and fight its battles. If the whole world could be swept at once in the regions of the "black world," it would afford some consolation for the evils which have already resulted from their previous exactions.'

## THE WAR SPIRIT.

The editors of some of the pseudo 'democratic' newspapers are endeavoring to excite whatever of treason exists in the country, against those who, consciously believing that the war with Mexico is a purely aggressive one, and of unequalled enormity, dare to express their honest sentiments as men and Christians, in opposition to it. By the following extract of a letter, received by a friend of peace in this city, from SAMUEL W. WHEELER, of Providence, (a most estimable man,) it will be seen that a most dastardly assault has been made on his property, by some unknown wretches—the allies of James K. Polk—in consequence of his fearless testimony against the war. All honor to friend Wheeler for his courage and fidelity, and for the peaceful manner in which he meets this demonstration of violence. Some peace placards were sent to him from the office of the American Peace Society, for distribution Providence. After acknowledging their receipt, he says:

"As to the placards sent me a fortnight since, I presented a colored man to paste them up, (except one,) between 9 and 10 o'clock, P. M., on the same evening I received them. The whole nineteen, (except one,) were torn down, or much defaced, especially the lower part.—*Christians need not apply*,—before noon next day. On the third day after the article appeared which I sent you, I pasted the one I retained on a board, and hung it out in front of my store, where it has remained ever since, and commenced what I call a *peace bulletin*, by pasting such articles as I can get hold of against war and slavery, and especially this war on Mexico, on to a large board, 18 inches by 12 feet, and standing it in front of my shop. Within a few days, I have also had a conversation with the editors of two of our papers, on the subject of articles which have appeared in their papers, particularly exciting mobocrats to lynch men who opposed the government's course about Texas and Mexico. I told them I was ready to lose my life, or anything else, rather than renounce my principles, or free speech; and if they could spare any of us a molestor with mix each other."

These witnesses, it will not be forgotten, were strongly desirous of conceding as much to the Slave Power as their elastic consciences would admit; and therefore their testimony is the more decisive.

**TIGERS AND DEVILS.** Is it essential that men should resemble tigers and devils, in order to make the right kind of soldiers? So it is admitted by some of the advocates of the present iniquitous war with Mexico. A poetaster in the New-York Globe says, we ought to let that country know, at the cannon's mouth, how kind we are,—and while we should be quick to peace,—

## DEMOCRATIC WITNESSES.

The seizure and annexation of Texas, aside from the present invasion of Mexico, will ever cover this nation with the blackest infamy. What said Martin Van Buren in his letter against annexation, written in the summer of 1844? Hear him:

"Nothing is more true, or more extensively known, than that TEXAS WAS WRESTED FROM MEXICO, and her independence established through the instrumentality of citizens of the United States. Equally true is it, that this was done, not only against the wishes, but in direct contavention of the best efforts of our government to prevent our citizens from engaging in the enterprise."

Mr. Van Buren's attempt to screen the government from blame was a futile one; for its 'best efforts' were directed, in a covert but powerful manner, to the dismemberment of Texas from Mexico. Nevertheless, in his letter he frankly admitted—

"For the voluntary action of our government, in regard to the subject of annexation, we can have no statement to give. The acquisition of so valuable a territory, which are of questionable propriety, would be a departure from those JUST PRINCIPLES upon which this government was founded, and which have excited the admiration and admiration of the dispassionate and enlightened friends of freedom throughout the world."

When the annexation resolves were brought before Congress, Mr. C. J. Ingalls, who introduced them, made the following remarks:

"The territorial limits of (Texas) are marked in the configuration of this continent by an Almighty hand. The stupendous deserts, and the rivers Nueces and Bravo (Rio Grande) are the natural boundaries between the Anglo-Saxon and the Matorrian races. There ends the valley of the West. *There Mexico begins*. While peace is cherished, that boundary will be held sacred. **NOT TILL THE SPURTS OF CONQUEST RAGE**, will the people on either side molest mix with each other."

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like E. Convention, have

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## POETRY.

From the Boston Courier.

## PLEA FOR PEACE.

BY W. W. STORY.

*Blessed are the peace-makers, for they shall be called the children of God.'*

*Rouse ye, noble hearts and fearless!*  
*Gather, Christians, near and far!*  
*Hear ye not Hell's watch-word sounding?*  
*Hear ye not the din of war?*  
*Rouse ye, for your voice is needed!*  
*Trust not in a weak repose!*  
*Truth and Justice are invaded!*  
*Rouse ye up to meet their foes!*

*Murder in the open noonday,*  
*Underneath War's bloody cloak,*  
*Stalks abroad, and calls her hirsings*  
*To the angry battle's smoke—*  
*And from many a Christian pulpit,*  
*Pious preachers lift above,*  
*Prayers unto the God of battles—*  
*Not unto the God of love.*

*In our streets the fife are playing,*  
*Drums are beating for recruits,*  
*For a lustful war of conquest,*  
*Only wretched human brutes;*  
*And there are who call it glory,*  
*Through a battle's crime to wade,—*  
*And who deem that blood and carnage*  
*Are a Christian's lawful trade.*

*Is it by a Christian people,*  
*Is it in a Christian land,*  
*That such prayers as these are lifted,*  
*Such unholy deeds are planned?*  
*In this age of boasted Freedom,*  
*Can this wretched truth be told,*  
*Our Religion is a pretense—*  
*We have only faith in Gold?*

*Is it to repel invasion?*  
*Is it for Freedom's cause,*  
*We must do man's saddest duty,*  
*To defend our homes and laws?*

*No, by heaven! a better motive*  
*Never prompted man to war,*  
*Than the mean and wicked objects*  
*We are called to battle for.*

*Oh! my country, how degraded*  
*Is thy high estate of yore!*  
*How hath Freedom's soul faded,*  
*That thy young fair forehead wore!*  
*Thou wert then a star of morning,*  
*Whither nations turned their eyes,*  
*And the burning hopes of millions*  
*Hailed the splendor of thy rise!*

*Ah! that thou shouldest break thy pledges,*  
*Dip thy hands in sin and shame,*  
*Be a coward and apostate,*  
*Falling from thy lofty sim,—*  
*Treading on through blood to conquest,*  
*Treacherous, cruel, and unjust,*  
*Stealing from a weaker brother*  
*With a base, unholly lust.*

*Shame! that thou shouldest fight the battles*  
*Of a coward and a thief,*  
*That three million human chattels*  
*Vainly ask a just relief!*

*If there be a God in heaven,*  
*Justice in the end shall win;*  
*Thou shalt feel a retribution,*  
*Deep and fearful as thy sin.*

*Mercy shall not always suffer,*  
*Nor the law be broke in vain,*  
*That ordains, that he who giveth,*  
*Shall receive the like again.*

*In its unseen sheath, the Future*  
*Hides the avenging sword of fate,*  
*And its lightning blade shall pierce thee,*  
*Come it early, come it late.*

*But the heart whose aspiration*  
*Seeketh for the good of all,*  
*And would ask, that every nation*  
*Join 'Truth's great festival,*

*Shudders at the chains of slavery,*  
*At the fraud and reckless strife,*  
*At the cursed thirst for money,*  
*That corrodes this Nation's life.*

*But though Christian man be sunken*  
*Deeper in his shame and crime,*  
*Than the rudest untaught savage*  
*In a Polynesian clime,*

*Though religion be profession,*  
*And our country's creed be gain,*  
*There are noble spirits yearning*  
*Christ's free kingdom to attain.*

*And I call upon your voices,*  
*In this hour of deepest need,*  
*Ye who hold that hell rejoices*

*In War's foul and bloody creed—*  
*Ye who from the creed of vengeance,*  
*As from chains, have found release,*  
*Mercy, justice, call upon ye,*

*To uphold the law of peace!*

*Let the burning breath of party*  
*Blow the angry flame of strife,*

*Let men sever faith from practice,*

*Their religion from their life;*

*But do ye uphold in earnest,*

*That the doctrine Christ hath taught,*

*Is no weak and empty dogma,*

*But a law of life and thought.*

*Yours the task to plead for Justice,*

*For the holy law of Peace,—*

*Yours to win the words and mercy,*

*That shall give the slave release,—*

*Yours to help each struggling brother*

*In his efforts to be free,*

*That the world and all men*

*In one great Humanity.*

June 7, 1846.

From the Christian Register.

## OUR COUNTRY—RIGHT OR WRONG?

'Our country—right or wrong!'

That were a traitor's song;

Let no true patriot's pen words indite!

Who loves his native land,

Let him, with heart, voice, hand,

Say 'Country or no country—speed the right!'

'Our country—right or wrong!'

O Christian men! how long

Shall he who died on Calvary plead in vain?

How long unfeared, call

Where War's gash'd victims fall,

While widows, orphans, sisters mourn the slain!

'Our country—right or wrong!'

O man of God, be strong!

Take God's whole armor for the holy fray;

Gird thee with Truth—make Right

Thy breastplate—in the might

Of God stand steadfast in the evil day!

'Our country—right or wrong!'

Each image of the throng

Of ghastly woes that rise upon thy sight,

O let it move thy heart,

Man! man! who'ever thou art!

Thus say: 'God guide our struggling country right!'

C. F. B.

Note. These lines were suggested by the motto

of some verses recently published, taken in connection with the late horrible particulars from the battles at the South.

## REFORMATORY.

From the Boston Daily Sun.

## SERMON BY THE REV. THEODORE PARKER,

At the Melodeon, Sunday, June 7th.

A great concourse of people gathered at the Melodeon on Sunday forenoon, to hear Mr. Parker's views of the war with Mexico. The building was thronged to its utmost capacity—many were obliged to leave for want of room, and among those who remained, seats were at a premium. After the opening prayer, Mr. Parker read several passages from different parts of the Bible, showing the different spirit of the Old and New Testaments. Those famous 'war messages' contained in the Old Testament contrasted strangely with the peaceful principles and simple beauty of Christ's gospel of love and good will to men. It is probably known to most of our readers, that Mr. Parker rejects many portions of the Old Testament, considering them unworthy the belief of Christians. Among those are those passages which represent God as vindictive, 'a man of War,' 'the Lord of Hosts,' and other titles that seem directly to contradict the nature which is ascribed to Him in the New Testament.

Mr. Parker took for his text two passages: Exodus 15, 3, and John 4, 8. He began his sermon by stating that he had purposely delayed making any direct public reference to the war now waging with Mexico, until he could obtain sufficient information to enable him to speak impartially and advisedly on the subject. He had not spoken of it on the last Sabbath, because just at the close of anniversary week, people had not had time to recover from its excitement, and their minds were not yet in a fit state to judge rightly of so momentous a question. Then he had merely painted the back ground of the picture, speaking of the beauty of the world, its wonderful adaption to the wants of man, the evidence it affords of the wisdom and goodness of its Creator, and its capacity for improvement. To day he would ask the attention of his audience to the dark foreground, where the horrid forms which sin has wrought in the world, stand forth in bold relief. He then went on to speak of the various expenses attendant upon war—the actual outlay of money for the support of the army and naval force—the great injuries to commerce, thereby affecting all branches of business—and, worst of all, the awful waste of human life. He regarded war as a heinous sin, high treason to God and man. He did not doubt that war in some cases had advanced civilization. Taking society as it has been in former ages, some wars may perhaps have been unavoidable. But he believed there was a better way to settle all such national differences—a stronger power than brute force, and it was high time that civilized nations should learn it. Much as he abhorred war in all its forms, he could not help honoring those noble men, the heroes of the American Revolution, who stood boldly forth in the support of a great principle, in defense of their dearest rights, holding the Bible in one hand and the sword in the other, and met their tyrants with a determined resistance. They did not take the best course to accomplish the end in view, yet he could not honor them for their self-sacrificing spirit and heroic devotion to the cause of their country. But what shall we say of a nation which in this enlightened age provokes a war with a feebler and inferior nation, fighting, not for the sake of a trifle, but directly, contrast to it? And when said Mr. P., will not the world say that we shall get for all this outlay of money and waste of life? It might all be comprised in three things—glory, valor, and talk. As these articles were not reckoned in the Price Current, he would estimate the value of the first two at nothing, the second as nothing, the third as nothing, the sum total of which would be a figure denoting zero. He said that our national honor was already trampled in the dust; that there was a great blamable somewhere—he did not say upon whom—but that those managers who had involved our country in a war with Mexico, either showed the greatest incapacity as statesmen, or an utter lack of principle as men. They are either idiots or knaves. He did not know of much good connected with Mexico, but one good thing was the fact that she did not hold slaves, and another good thing that he thought of, was that she had not been so covetous as to attempt to re-enforce a territory to which she never had any claim. Men might be charged with treason to the Government for refusing their aid to carry on this war, but it was treason to God to engage in it. Our fathers were guilty of high treason to the Government seventy years ago, but what was their treason then, was their glory and the base of their descendants now.

Mr. Parker drew a vivid picture of the consequences of a war brought home to our doors—a war between the counties of Suffolk and Middlesex, provoked by a dispute in regard to the ownership of a small spot of flat land between Cambridge and Boston. He sketched with great truth and power the preparations for the engagement, with the terrible slaughter of the troops, the burning of houses, the battle-field at the close of the day—Boston and Cambridge mothers, sisters and brothers on the bloody field—the peaceful moon gliding in silence overhead, her beams reflected below in curling pools of blood, and lighting up the horrid scene of death.

The course of his remarks, Mr. Parker gave some very interesting statistics in relation to the expenses of war—one of which was, that it cost more for the annual support of a single line of battle ship—the Ohio, for instance—that the estimated yearly expense of all the public schools in Boston, both socially and politically, has thrown around them.

The following resolution was the sixth reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was subsequently proposed, discussed and adopted:

Resolved, That we consider the present prison system of the United States, as an institution that is calculated to increase the very evil which it was first designed to diminish—so far from its being calculated to reform, it cruelly and vindictively injures, degrades, and stamps insanity upon the bodies of its inmates, who have been reduced almost to the condition of animals, by the circumstances which a bad, unchristian and anti-humanity organization of society, both socially and politically, has thrown around them.

The following resolution was the seventh reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the eighth reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the ninth reported by the Committee, but was rejected after a long and earnest discussion:

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The following resolution was the eleventh reported by the Committee, but was rejected after a long and earnest discussion:

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The following resolution was the twelfth reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the thirteenth reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the fourteenth reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the fifteenth reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the sixteenth reported by the Committee, but was rejected after a long and earnest discussion:

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The following resolution was the seventeenth reported by the Committee, but was rejected after a long and earnest discussion:

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The following resolution was the nineteenth reported by the Committee, but was rejected after a long and earnest discussion:

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The following resolution was the twentieth reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the twenty-first reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the twenty-second reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the twenty-third reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the twenty-fourth reported by the Committee, but was rejected after a long and earnest discussion:

Resolved, That Peace is at all times preferable to War, but we as a Nation have rights to maintain, which is a duty we owe ourselves and our posterity.

The following resolution was the twenty-fifth reported by the Committee, but